

# QUERIES, PROBLEMS, and THEOREMS,

Upon the Doctrine of the Holy Trinity :

Inscribed to the Rev. Mr NIMMO,  
Minister of the Associate Congregation, in the *Gloze, Newcastle*;

And the Rev. Mr LAING,  
Shoemaker, in *Gateshead*.

To which is added,

Some STRICTURES upon a Biographical  
Performance, called *The QUAKER'S DREAM*,  
composed by Mr N---o, and the Rev. Mr  
S---ds, Minister in the S---r S---t Meeting,  
*Newcastle*.

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By FITZ ADAMS.

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Jer. xxix. 24. *Thus shalt thou speak to Shemaiah the Dreamer.*  
Ecclef. v. 7. *In Multitude of Dreams are divers Vanities.*  
Jer. xxiii. 32. *I am against them that prophesy false Dreams.*  
Zech. x. 2. *The Diviners have told false Dreams.*  
Deut. xiii. 3. *Thou shalt not hearken to that Dreamer of Dreams.*  
Jude 8. *Those filthy Dreamers defile the Flesh.*  
Jer. xxvii. 9. *Therefore hearken not to Dreamers.*

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Parcius Ista viris tamen objicienda Memento.

Novimus—te,—

—tu, perverse Menalca,

Et cum vidisti puero donata, dolebas;

Et, si non Aliquà nocuisses, mortuus esset.

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L O N D O N :

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TO THE  
Rev. Mr NIMMO,

Minister of the Associate Congregation, in  
the Close, Newcastle;

AND THE  
Rev. Mr LAING,

Shoemaker, in Gateshead;

The following

Queries, Problems, &c.

Are humbly Inscribed, by



The AUTHOR.



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## INTRODUCTION.

WHEN a Writer declares his Intention, to explain or defend some Head of Christian Doctrine, it is always expected that the Subject will receive some Degree of Elucidation from him: And if he fails in his Attempts, he is generally accounted unequal for his Task.

As Mr N—o, and Mr L—g have taken Care to let their Friends know their Intentions of explaining the Doctrine of the eternal Generation of the Son of God, I have thought fit to propose my Difficulties beforehand, that they, out of the Abundance of their Christian Charity, may contribute their mutual Endeavours to resolve them.

There are a great many People in this Place that are fond of new Books, and Pamphlets, tho' it be for no other Reason but to condemn them, or find Fault with the

Authors of them. I think they cannot well condemn this Book of mine, because it is no Party Performance: It determines nothing as the Author's Opinion. If Mr *N--o* and *L--g* please to answer the Queries contained in it to my Satisfaction, in my second Edition, I shall make a Catechism of it, and recommend it to be learned in all Christian Congregations, and Families.

To shew that I am not ashamed of it, I have set my Name to it. If there be some who may complain that they are not acquainted with me, I cannot help that: Nor am I a Person of any great Consequence in the World, and do not care to be taken much Notice of. I would rather chuse to know than to be known; and have acted the Part of a Spectator a considerable Part of my Time. I would not have set my Name to this Performance, had it not been to have kept People from falling out about the Author of it, as they did about the Free Enquirer's Letter. I hope I have done enough to prevent Disputes concerning the Author of this Book.

Mr *Murray*, and Mr *Nimmo*, will have no Occasion to fall out about my Book, for I  
declare



declare it is my own. If I have done Injury to any Latin or English Participle, I am ready to acknowledge my Mistake, whenever it is pointed out to me; for *Humanum est errare*. I do indeed acknowledge, that the Moderns have as good a Right to mend Participles, as the Ancients had to make them.

I shall not take Part with either Mr *Nimmo*, or Mr *Murray*, upon the Head of Participles, for as Mr *Nimmo* saw Reason to mend one, perhaps Mr *Murray* might have his Reasons for holding by the original Use of it. It was natural for Mr *Nimmo*, when he was making Improvements upon the Trinity, to attempt to make Improvement upon Participles.

The Rev. Mr *Laing*, Shoemaker in *Gateshead*, is said to be engaged in this very profound Mystery of the Trinity; I hope the Subject will receive no small Advantage from so skilful a Pen. I would charitably suppose he understands the Maxim, *ne futor ultra crepidam*. According to the Accounts his Friends give of his Abilities, he seems to be well skilled in the Oriental Languages, and can prove that the Words, *Psal. ii. 7. Hajom Jeled-ticha*, when applied to Jehovah,

and his Son Jesus Christ, signify, *This Day I have generated thee.* For this Reason I have given him a Share in my Dedication.

I must now give Warning to some Conjecturers in this Place, who are always ready to find out Authors to Books, when they are not acquainted with the true one, and will not suffer an Author to enjoy the Glory of his own Performance, that they will dishonour me much, if they attribute my Book to any other Person.

As I have Opportunity sometimes to be where nobody thinks I am, it happened, when the Free Enquirer's Letter came out, that I was in a certain Company where one of your Conjecturers were present. He affirmed he knew the Author perfectly, and mentioned his Name. Another Person present affirmed he was wrong, and told him, that he knew the Author better than him, for he saw the Manuscript before it was printed: At which the other threw down his Penny, and went off. This Conjecturer had affirmed in several Places that he knew the Author, and made it his Business to inform as many as he could; and tho' he was at this Time detected, did not give over his  
 Prac-



Practice ; for I heard him in another Place after, affirm the same Thing as before.

I expect the Reverend Gentlemen's Names to whom I have dedicated this Performance will be a sufficient Protection unto it, and will recommend it to public Approbation.

There are but few Books that have so much intrinsic Merit as to recommend them to public Esteem. This I take to be a sufficient Reason for all Dedications.

17  
I expect the Howard Gentlemen & James  
to whom I have addressed this letter  
will be a sufficient notice that it is  
will recommend it to your Association.  
There are but few books of the  
worth printing. I have no more  
to send. I am, Sir, your  
Obedient Servant, J. B. Gordon





## QUERIES, &c.

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**A**S there have been some Disputes, and much Speculation, among a certain Class of People in this Place, concerning the Doctrine of the Trinity, and as I have not received full Satisfaction from the Arguments that have been offered by either Party, to the Public, I shall propose a few Queries to the Students upon that Subject, to answer in their future Disquisitions.

As I have often heard, that several well-disposed Persons are writing upon this Subject of the Trinity, Divines, Teachers, and Shoemakers, I have taken this Opportunity to propose my Difficulties, that such as are best skilled in this Subject, may shew their humane Disposition, and be so obliging as to resolve them.

I suppose it will not be disagreeable to Persons endowed with so much godly Zeal, to have an Opportunity

portunity to instruct the Ignorant, or assist the doubting Part of Mankind; nor shall I question their Abilities, till I see their Performances at large.

The Queries that are here proposed would appear to me to be worthy of some Notice in discussing the Doctrine of the Trinity, and I hope our learned Disputants will give them some Thought in their next Meditations upon that Subject. I have thought that it would be better for all Parties to be silent upon this Subject, as it is not very easily demonstrated, and for this Reason have hitherto kept my Difficulties to myself: Observing an Aphorism of *Hypocratis*, "That in the Fit of a Distemper no Person should have any Food."\*

But seeing the Sribendi Cacoethes has become so epidemic, and incurable, I am at last determined to afford them some Employment, least, for Want of Business, they should do something worse. I should imagine the Doctrine of the Trinity will be sufficient Employment for these Geniuses all their Life-time; and keep some of them from writing the History of other Men's Lives, before they have finished their Course. Some of our pious Scribblers are so intent upon writing, that something they will write; and should they not find a Subject, to try their Penetration, it is hard to say what Calumny they may publish.

There are some Spirits not easily kept in Employment: I have some-where read a Story of one of

\* Εἰ τοῖσι Παροξυσκοῖσιν προσέλλεσθαι χρή.



the Popes of *Rome*, who was a great Magician, and had a mighty Power over evil Spirits: " It happened one Time that he forgot his Magic Books when he was going Abroad, and sent back his Servant to bring them along to him, with strict Orders not to open any of them. The Servant being more curious than wise, forgot his Master's Injunction, and began to look into the Books and read, when suddenly a great Multitude of evil Spirits came round about him, asking Employment. The Servant was almost frightened out of his Senses, and could not readily conceive what Employment to give them, but sent them to pull down some old Walls, of a Castle, near *Rome*, and made the best of his Way to his Master; but before he could come Half-way at the Pope, the Devils had demolished the Castle, and came asking for more Business. He was not a little surprized at their Expedition, but thought he should give them more Duty to perform the next Time. He therefore desired them to go and make Ropes of the Sand of the Sea. This kept them in Business, and he was no more troubled with them."

As every Subject is not sufficient for the Capacity of our learned Disputants, I imagine they have one now in their Hands, will serve them all their Days to discuss.

I shall (1) propose some Queries to be answered; (2) some Problems to be done; (3) some Theorems

to be considered; and (lastly) a few Passages from some Authors, to be explained.

*Quer.* 1. **A**RE we bound to believe any Thing concerning the Trinity, but what is revealed clearly in Divine Revelation?

2. Can any Thing be accounted a Mystery in Religion, the Mode and Manner of which Men can demonstrate?

3. If the Manner of the Trinity is capable of Demonstration, can it be called a Mystery? And if it be a Mystery, can any but God himself explain it?

4. Have not all Christians the Privilege to reject all Terms that are taken to explain the Trinity, which are not found in Scripture, but are liable to many Objections?

5. Are there any Definitions of the Deity in Scripture? What are they, and where to be found?

6. What is a Spirit considered positively? Are there any strict Definitions thereof in the Word of God?

7. Can any Divine or Philosopher describe the Manner how three Persons subsist in Jehovah, without first being able to describe the Nature they subsist in?

8. Does the Description of the Manner how Father, Son, and Holy Ghost act in Man's Redemption, which is to be found in many Places of Scripture, inform us of the internal Mode of Subsistence among the Persons of the Godhead?

9. In



9. In what Part of the Holy Scriptures is it said that the Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son?

10. Does it not follow from these Assertions, that the Son depends upon the Father for his Filiation, and consequently for his Divine Personality, and so is inferior to him? And does not the Holy Ghost depend upon the Father and the Son for his Personality, seeing he is a Person, as he proceeds from both? May not any Arian subscribe this Article?

11. What does Divines mean, when they affirm that the Father begets the Son, by communicating to him the whole Divine Essence? Does not this plainly infer, that the Son is not self-existent, when his Divine Personality depends upon Communication? What is the Difference between this Doctrine and that of Arians, who make Christ an inferior God?

12. Can any Sort of Dependency be predicated of Deity? And if Christ has his Personality by Communication, how is he the true God and eternal Life? Or how is he God over all blessed for evermore?

13. Do these Words, *John* v. 7. "There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one," establish the stated Order of the internal Subsistence of the sacred Three, among themselves?

14. Why then is Jesus Christ called the First, and the Last, the Beginning, and the End, *Rev.* i. 17?

And why is he, in 2 *Cor.* xiii. 14. put before the Father? "The Grace of our Lord Jesus Christ, and the Love of God, be with you all." And 2 *Thes.* ii. 16. "Now our Lord Jesus Christ himself, and God even our Father—comfort your Hearts, in every good Word and Work."

15. Can what is confessed to be an inexplicable Mystery, be any otherwise explained than as it is expressed in the Language of Scripture, and are Christians obliged to believe any other Explications?

16. Can any other Sense be given to *Psal.* ii. 7. "Thou art my Son, this Day have I begotten thee," than what the Apostle gives, *Acts* xiii. 32, 33. "And we declare unto you glad Tidings, how that the Promise that was made unto the Fathers, God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again?" As it is also written in the second *Psal.* "Thou art my Son, this Day have I begotten thee."

17. If this Comment be admitted, how will *Psal.* ii. 7. be a Proof of eternal Generation? Does not the Apostle both shew what is meant by begetting, and also what is understood by this Day? Does he not teach us, that Christ's Resurrection was the Effect of a Promise made typically to *David*, and that the Day meant, was the Day when Christ rose again from the Dead?

18. From what Chronology do the Friends of eternal Generation find Days in Eternity?

19. Were



19. Were there any Days before God separated the Light from the Darkneſs, when the Evening and the Morning were the firſt Day?

20. If eternal Generation be a neceſſary Act of the Father, can he ever ceaſe to beget the Son? And is it not a fair Conſequence that the Son is not yet begotten?

21. Are the Words only begotten, firſt begotten, Son of God, &c. to be taken in a proper and ſtrict Senſe, when applied to our Lord Jeſus Chriſt; and do they reſpect his Divine Perſon as it ſubſiſts in the God-head?

22. Why do not we alſo take theſe Scriptures in as ſtrict and literal a Senſe, which attribute Hands, Feet, Eyes, and Ears, to the Deity? Is it not as clearly revealed that God has bodily Organs, if we take ſome Scriptures ſtrictly, as that he is capable of Generation?

23. If when we read of Hands and Feet, Eyes and Ears, attributed to the Deity, to illuſtrate his Perfections, we do not underſtand them as natural to him, by what rule do we attribute Generation unto him, which is as unnatural to Divine Unity, and Simplicity, as either Hands or Feet, Eyes or Ears?

24. Are not theſe Scripture Phraſes, “ Thou haſt a mighty Arm, ſtrong is thy Hand, and high is thy right Hand.\* The Eyes of the Lord are upon the Righteous, and his Ears are open unto their Cry,†” as plain as theſe, “ Thou art my Son,

\* *Pſal.* lxxxix. 13. † *Ib.* xxxiv. 15.

“ this Day have I begotten thee.\* The only Begotten of the Father, full of Grace and Truth.†  
 “ The only Begotten of the Father he hath declared him: When he bringeth in his first Begotten into the World, he saith, Let all the Angels of God Worship him?§” By what Rule are the one to be taken more strictly than the other?

25. Is not what is natural to God also essential to him? And if it is natural to God the Father to beget the Son, is it not also essential to him? And will it not follow that Christ is the Son of the Divine Essence? Does not this make what are commonly called personal Properties, the same with natural ones in Deity? Where then is the Reason of the Distinction between essential and personal Properties in Jehovah?

26. Will it not follow, in case personal and essential Properties are the same, and the Father and the Son the same in Nature and Essence, that Christ the Son of God (if his Sonship strictly belong to his Deity) is as much the Son of Himself, and of the Holy Ghost, as of the Father?

27. Will not this at once destroy the Whole of the old Trinitarian Scheme, and send Divines to the Scripture for a new Trinity, which is clear of Inconsistency?

28. Lastly, whether is that philosophic Trinity, which has been manufactured in the Schools, consisting of Modes, eternal Generation, and Procession,

\* *Psal.* ii. 7. † *John* i. 14, 18. § *Heb.* i. 6.



the self-same with the Trinity of the Scriptures, and where is it to be found in them?

I come now to propose a few Problems, for the Exercise of these Students, that are engaged in explaining the Doctrine of the holy Trinity.

*Prob. 1.* **T**O find it consistent with Reason and Religion to impose that as an Article of Faith which God has no where revealed.

2. To find what Part of the Old and New Testament it is affirmed, that God the Father begat the Son, by communicating to him the whole Divine Essence.

3. To find the Difference between a Divine Person and a Divine Nature in the Godhead, out of *Moses*, the Prophets, the Psalms, and the New Testament.

4. To prove the Divinity of Jesus Christ, by supposing him begotten of the Father by a Communication of Essence?

5. To find from Scripture upon what Day in Eternity the eternal Father begat an eternal Son.

6. To find Self-existence and communicated Essence to be synonymous, and one and the same Thing.

The Execution of these Problems is required from these Students upon the Trinity, in their first Publications upon that Subject.

I next

I next come to offer some Theorms to their Consideration.

*Theo. 1.* **W**HAT is required as an Article of our Faith, and a Term of Christian Fellowship, should be clearly and evidently revealed in Scripture.

2. Persons having the same individual Effence, Attributes, and Will, have also the same personal Properties.

3. Persons who subsist by Communication, are themselves dependent upon the Communicators.

4. If our Lord Jesus Christ is a Divine Person, by having the Divine Nature or Effence communicated to him from the Father, he is inferior to him, and not self-existent.

5. Communication of Effence supposes a Prior and Posterior, and denies Eternity to the latter.

6. If Sonship is the Character of Deity in Christ, abstractedly considered, it will be revealed expressly in some Place in the Scripture, with some special distinguishing Marks, to distinguish it from his mediatory Sonship.

7. If our Lord's Sonship depends upon eternal Generation, it is no Doubt plainly revealed in the sacred Oracles, and easy to be found therein.

I come



I come now to my last Thing, which was to propose a few Passages from some Authors, to be explained.

I make no Doubt but such learned Disputants, who undertake to defend a philosophic Trinity, will be well acquainted with all the notable Authorities upon that Subject. The first I shall propose is the *Westminster* Confession of Faith, Chap. ii. Sect. 3. "In the Unity of the Godhead there be three Persons, of the same Substance, Power, and Eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

I want to know how the different Clauses of that Section agree with one another? Whether the Unity and Trinity are compatible in the Way it is there expressed. Can Persons have the same Unity and Eternity, that have their Essence of another, and are not in every Respect as Persons self-existent? This I want explained.

I want also to know what is the Difference between a personal Subsistence, and a natural Existence in Jehovah. I cannot pass over a Passage in *Athanasius*, which is worthy of some Notice by our Trinitarian Disputants: "For he being the Splendor of eternal Light, and even that eternal Light itself: For

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"seeing

“seeing he was always that Light itself, it is manifest that he is the Splendor of it: For if he is the Sun, he must also be the Splendor.—For we extend the Unity without Division to a Trinity, and again collect the Trinity without Diminution into Unity.—For as we set forth the Human Nature of *Christ*, it is manifest, also, that we maintain his Pre-existence, and that he is the only Begotten of the Father;—after the same Manner, as the Plant that springs from the same Seed, and Root, is called another, or as a River running from the same Source.”\*—I want to know, whether from this Passage of *Athanasius*, eternal Generation can be taken in our modern Acceptation of the Word? For tho’ there be enough of Confusion in these Sentences, yet they do not come the Length of Generation, in the strict Sense of the Word, as it has been used since. It would be needless to quote any Passages from *Drs Sherlock and South*, because our

\* Α παυγασμα δὲ ὧν φωτός αὐτοῦ παντός και αὐτος αἰδῖος εἰν οντος γαρ αἰ τοῦ φωτός δῆλον ὡς εἰν αἰ το ἀπαυγασμα εἰ εἰν ἥλιος εἰν αὐγή—ἔτω μὲν ἡμεῖς εἰς τὴν τριάδα τὴν μονάδα πλατύνομεν ἀδιαίρετον καὶ τὴν τριάδα πάλιν ἀμείψαντες εἰς τὴν μονάδα συγκεφαλαιώμεθα — Καὶ γὰρ ἀνθρωπείαν γοῆν παρεθεμήμεν δῆλον ὡς ἔσαν ὁμογενή—Καὶ γὰρ καὶ φυτὸν εἰπὼν ἀποσπῆματος, ἢ ἀπο ρίζης ἀνελθὼν ἐτερονεῖναι—Καὶ πάντως ὁμοφυές, καὶ ποτάμον ἀπο πηγῆς ρεόντα.

*Athanas. de sent. Dionys. § 15.*

Dis-



Disputants would not think them worthy of their Notice; they not being found in several other Respects. As for the *Athanasian Creed*, as it is in almost every one's Profession, I shall not transcribe it, but only ask a Proof that *Athanasius* composed it, and that it is founded upon Divine Revelation. I find that Monsieur *Dupin* denies that *Athanasius* composed it, and affirms that it was not framed till after the Council of *Chalcadon*, some Time in the fifth Century. You will see his Words in the Note.\* I shall next give them a Passage from *Augustine*.†

“ We Believe in the Lord Jesus Christ by whom  
 “ all Things weré created, that he is the true God,  
 “ and the true only begotten Son of God, not made  
 “ or adopted, but begotten, of one Substance with

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“ the

\* “ Le Symbole que porte le Nom de S'Athanaïse a long  
 “ Temps passé s'ang contradit comme un Ouvrage dont ce  
 “ Pere étoit véritablement l'Auteur: Neantmoins presente-  
 “ ment tout le Monde convient qu'il n'est point de ce Pere,  
 “ mais de quelque Auteur qui a vécu long Temps après.—  
 “ Qui vivoit vers la Fin du cinquieme Siecle de l'Eglise.  
 “ Quoi qu'il en soit, il est certain qu'il a été composé depuis  
 “ de Concile de Chalcedoine, parce qu'il rejette si formelle-  
 “ ment les Erreurs des Nestoriens & de Eutychiens qu'il est  
 “ evident qu'il en a voulu a les deux Heresies.” *Dupin Biblioth*,  
 Tom. ii. p. 119.

† “ Credimus in Dominum Jesum Christum per quem  
 “ creata sunt omnia, verum Deum unigenitum, verum Dei  
 “ Filium, non factum aut adoptivum, sed genitum, unius

“ cum

“ the Father, which the *Greek* call *ὁμοουσίον*; that  
 “ in all Things he is equal to the Father, that he  
 “ cannot be inferior to him in Time, Degree, nor  
 “ Power: We confess that he who is begotten is as  
 “ Great as he who begat. Neither because we say  
 “ that the Son is begotten of the Father do we mean  
 “ to ascribe any Time to this divine and ineffable  
 “ Generation, but affirm that neither the Father nor  
 “ the Son had any Beginning; for we cannot confess  
 “ the Father to be eternal, without acknowledging  
 “ the Son to be eternal also. A Father takes his  
 “ Denomination from a Son, and he who was al-  
 “ ways a Father, must always have had a Son. We  
 “ believe in the Holy Spirit, that he is true God,  
 “ proceeding from the Father, and equal in all  
 “ Things to the Father and the Son, in Nature,  
 “ Will, Power, Eternity, and Substance.

“ cum Patre Substantiæ, quod greci dicunt *homouſion*; atque  
 “ ita per Omnia equalem Deo Patri, ut nec Tempore nec  
 “ Gradu, nec Potestate eſſe inferior: Tantumque eſſe con-  
 “ ſitemur illum qui eſt Genitus, quantus eſt ille qui Genuit.  
 “ Non autem qui dicimus Genitum a Patre Filium, divinæ  
 “ & ineffabili Generationi aliquod Tempus aſcribimus: Sed  
 “ nec Patrem dicimus aliquando Cæpiſſe nec Filium. Non  
 “ enim poſſumus aliter confiteri eternum Patrem, niſi  
 “ confiteamur etiam & Filium eternum. Ex Filio Pater  
 “ dicitur; et qui ſemper Pater fuit ſemper Filium habuit.  
 “ Credimus & in Spiritum Sanctum, Deum verum ex Patre  
 “ procedentem, qualem per Omnia Patri & Filio, Natura,  
 “ Voluntate, Potestate, Æternitate, Subſtantia.

It



It would need some Explication, that seeing a Subject is ineffable, this Father should attempt to account for it: For he tells us in so many Words what Way this Generation happened; *Genitum unius cum Patre Substantie*.—I expect to find all these Difficulties removed, in the future Dissertations of our Literati.

*Turretine* comes next in our Way, who seems to me still darker than *Augustine*, and will, I believe much difficult any Man alive to make Sense of him. I shall transcribe and translate a Section out of his first Volume, which I confess, tho' I understand his Words, I do not understand his Meaning. I would sooner have translated a Satire of *Horace* or *Juvenal*, and been more certain concerning the Meaning of the Subject.

*Quest. 27.* Are the Divine Persons distinguished from the Divine Essence and distinct among themselves, and after what Manner?

Some of my Readers will perhaps think this a very hard Question, and I confess it appears to me not a very easy one; but I am much afraid that *Turretine's* Answer will not make it much plainer to the Generality of them. I shall not however be very positive, perhaps Mr *N---* and Mr *L---* can remove all our Difficulties. The Answer follows in the next Page, for there is no Room for it in this,

Having asserted a Trinity of Divine Persons, I come now to treat of their Distinction, both with  
 Regard

Regard to their Divine Essence, and with Respect to one another. It is evident that the Persons are distinguished from the Essence, because the Essence is one and the Persons are three: The Essence is absolute, and the Persons relative: The Essence communicable, (not indeed according to Multiplication, but Identity) the *personal Properties* incommunicable: The *Essence* is taken more largely the *Persons* with some Restriction. Although the Essence may be *considered* as adequate to the three Persons, who *all at the same Time* possess it, yet it is to be taken in a larger View, than *confined* to one Person distinctly. Every Person doth indeed possess the whole Divine Essence, yet not adequately, and totally, if we may be allowed the Expression, *i. e.* not exclusive of the other Persons, because it is communicable to more *than one*.—The *Essence* is the common Principle of Divine Operations *ad extra*, which are indivisible, and common to all the Persons of the *Godhead*.—The *Persons in the Godhead* are the Principle of Operations *ad intra*, which agree to each Person relatively *in their distinct Subsistence*.

I suppose the Latin will be as intelligible to the most of my Readers as the English: For my own Part, I confess I do not understand it, and therefore propose it to such as understand a philosophic Trinity to explain it.

The Reader may, if he please, read the Text in the Note below.\*

There

\* An Personæ Divinæ distinguantur ab Essentia, & inter se, & quomodo? Affertâ



There are many modern Books where there are Attempts to explain the Doctrine of the Trinity philosophically, but with as little Success as the more ancient Authors—our Hopes are now directed towards our learned Christian Philosophers, who are now engaged in clearing up this Mystery. The Public will no Doubt reckon themselves much obliged to Mr *N---*, and his good Friend the Rev. Mr *L---*, if they can clear up this Subject to their Satisfaction. I should have thought it rather wiser in all the Divines and Philosophers of former and present Times, to have taken this Subject as it is plainly revealed in the Scripture, and suffered every Man to have made the best of it he could, from the holy Oracles.—But since they have thought otherwise, I have no Quarrel with them, but shall

*Affertâ Personarum Divinarum Trinitatē; nunc de earum Distinctione, tum ab Essentiâ ipsâ, tum inter se Agendum. Personas ab Essentia distingui patet, quia Essentia unica, Personæ verò tres: Illa absoluta: Istæ relativæ; Illa communicabilis, non quidem secundum Multiplicationem, sed secundum Identitatem Istæ incommunicabiles: Illa est quid latius: Istæ verò habent se ut quid angustius: Licet enim Essentia sit adæquatâ tribus Personis simul sumptis, unaquaque tamen earum latior est, quia unaquæque Persona habet quidem totam Divinitatem, sed non adæquatè & totaliter, si ita fas loqui, id est non exclusivè ad alias, quia pluribus adhuc est communicabilis: Illa Principium Commune est Operationum ad extra quæ indivisæ sunt, & tribus Personis Communes; Istæ Principium Operationum ad intra, quæ singulis Personis relatè ad se invicem competunt.*

humbly

humbly receive their Assistance as soon as it is offered to me: But I hope they will not be offended, if I should be so sceptical, as to receive nothing from them, but what is founded on evident Principles of the Word of God.

I would beg one Favour of all our Trinitarian Philosophers, that they would keep their Temper, and write like Men in the Use of their Reason. For whoever appears first to be out of Humour, the Public will conclude, that it is for Want of Arguments.

I would much rather see a Smile in any Man's Countenance, than see his Face dyed with Rage and Fury. Though the Subject should be never so grave, yet Men may be well enough pleased in handling it. If any of our Disputants, who are said soon to appear in Print, make Use of any abusive Language, or write bad English, they must consider, that they will both be accounted Ill-bred, and bad Scholars. I shall take all the Information from them I can get, as to the Article of the Trinity, but will most freely censure them, if they abuse their Subject with ill Language or bad Grammar.

Another Thing I would propose to these Writers, is, not to bring personal Quarrels into a religious Controversy, but offer what they have to say, with Meekness and Discretion.—And suppose a Shoemaker should go beyond his Last, I hope such as bear the Character of Divines will mind  
their



their Duty. It requires more than a small Smattering of Learning to write for the Public, and every Writer should be well acquainted with his Subject, that sends it forth to the Inspection of the Eye of every Critic.

No Man who values his Character, would certainly chuse to make himself ridiculous in the Eye of the Public. As for these Writers, who, like common Prostitutes, have lost their Reputation, no more can be expected of them, but that they will flee in the Face of all Decorum: Having nothing to lose, they will fear nothing. But he who makes Trial will find, that it is much easier to compose a Pulpit Harangue, to entertain a few ignorant Hearers, who will be best pleased when they do not understand what is said, than to write upon any Subject with public Approbation. A Writer who converses only with his own Party, should only write for them, and confine his Writings within his own District; but he who intends to write for the Public, should converse with the World: For he who intends to convince Mankind of what he himself is persuaded of, ought to know how to address them in their various Capacities.

When a Man of a Party Spirit, who has in a great Measure secluded himself from the Society of all other Men, through an Attachment to his own Party, attempts to write for the Public, his Views are so narrow, his Idioms so strange, and his Language so uncommon, that he cannot easily

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be understood by such as are only acquainted with common Language.

Such Writers have all the Sourness of Party in their Sentiment, the Positiveness of Bigots in their Manner, and the Barbarity of the Vulgar in their Stile ; they dogmatize with an Air of Insolence, and imagine it Impiety to contradict their Opinion. Should their Performances meet with Ridicule, they turn mad or melancholy ; and if they meet with Approbation, they become vain. They know so little of what passes without their own little Circle, that the Conduct of all others seems perfect Folly to them. They are like *Longhead*, in *Mollier*, who was so full of his Catagories, and Predicaments, that he could not so much as listen to what his Neighbour was saying to him. Every Thing becomes Matter of Dispute to such, and they never think they are in the Wrong : A Trifle will serve for the Ground of a Quarrel, which an Age will hardly be Time enough to discuss. I have heard of two *Dutch* Professors, who had such a severe Dispute about the Colour of *Aaron's* Breeches, that they never were again reconciled to one another. One would readily think, that whatever they professed, they certainly knew very little. I remember to have heard a very hot Dispute, in a Synod of Divines, concerning the Introduction of a Case of a Person, which some called *Male Appellatum*. The Controversy was about *Bene* or *Male Appellatum*,  
and



and one would have thought the whole Christian Religion was in Danger, the Dispute was so hot.—Several Protests were taken on both Sides, and after all, the whole Matter was no more than *Male aut Bene Appellatum*.

The greatest Fear that I have concerning my Queries and Problems, is, that those they are designed for, fall out with them for their Stiffness: For as they are not very easily answered, they will be ready to ruffle a very delicate Disposition. If therefore my two Disputants shall find themselves too much difficulted, I am afraid they will throw them by, as impertinent, and still leave me in the Dark. As for their Talents and Qualifications, I know not any Thing about them, but presume they know their Task, otherwise they would not have begun to it. No Doubt their Work will be hard enough, to find out Things that are invisible: But it is not much easier to write a complete History of a Man's Life, before he has done his whole Work.

As I have done nothing in this Performance except put Queries, and proposed Subjects, I think no Person will call me pragmatical, for I have determined nothing; nor shall I soon give my Judgment upon them. I shall leave these Things to my Betters to determine. Let the Pulpit Gentry ratify these Matters, for I shall not invade the Priest's Prerogative. Had I done any more but proposed Queries, I should soon had all the Priesthood in

Arms against me. I never sustained that Character, nor I hope ever will. I wish them much Joy of it who bear it, *sed mihi officium sufficet meum.*

One Thing I have to say to the Reader, and I am done: Beware of ascribing my Performance to any but myself. Some sly Conjecturers will very likely give away my Work and Merit to some other Person; but this I will call Robbery, and will complain of. Do you say, who am I? I am the same Person I have been these twenty Years and upwards, and in the same Dominions I was born in. As to my Employment, my particular Friends know it well enough, and for others it does not concern them. Such as want to know my Profession of Religion, they shall have it, for it is very short; it is to fear God and keep his Commandments, for this is the whole Duty of Man. My proper Name you'll find on the Title-page.

In the former Part of this Essay I have considered myself, as in Fact I am, a Spectator of what passes in this Part of the World where I reside, and as such have proposed some Queries from Observations I have made and learned among the various Sorts of Mankind here. In this Essay I shall very briefly communicate some more Observations I have made, since the writing the above Paper, and make my Remarks upon them. I had hinted already that I had heard, that one of the two Reverend Gentlemen,

to



to whom the former Queries are inscribed, was employed in writing the History of another Person's Life, before he had finished his Business in this World. Biographers generally do not write the Lives of Men till after their Death, and that ordinarily with the Consent of the Friends of the Deceased, from authentic Records, or just Information, from near Relations, or intimate Acquaintances. There are several Qualifications necessary to a good Biographer: First, that he have a thorough Acquaintance with all the Steps of the Person's Life; that he be very intimate with his Friends who have always known him; that he have moral Evidence that they have not misled him; to receive no Testimony from Adversaries, that may be unfavourable to his Character; that the Writer himself be free of all Partiality, and purged of Malice; and, lastly, that he be an honest Man, and a good Scholar.

When a Writer undertakes to write the History of any Man's Life he never was personally acquainted with, and whose Character he never had Access to know from authentic Accounts, he is like those who write the History of Battles and Sieges from the News-papers, where there are at best Uncertainties, and often Falshoods, and notorious Blunders. Had *Cæsar* not written his Commentaries, we had not received such a true and distinct Account of his Transactions. None but such as have some other Design than Truth, will write what they are not morally certain of. Such as write the History of  
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Men's Lives, ought to consider that if they write Falshood through bad Information, they may ruin Families, and commit Murder; for he who writes a Falshood upon any Person, is by Consequence guilty of Murder: And not only does he murder an Individual, but does his utmost to ruin Posterity through the Sides of their Progeniters. One who is capable of such a Practice, deserves to be excluded from every Commonwealth. He who murders a Man and takes away his Life, is not more guilty than he who writes Falshoods upon him: The one is a single Act which cannot be repeated, but the other may be done a thousand Times, and so is a murdering his Posterity, by fixing Reproach upon them.

They must be Persons of uncommon Weakness, to say nothing of the Badness of their Hearts, who imagine that the Public are so vitiated, as to delight to hear their Fellow Subjects misrepresented; for he who writes more of the Frailties of his Hero than of his Virtues, is sure to be a bad Man himself. The Public will therefore despise him as a common Nuisance, who is good for no Purpose but to be the Devil's Scavenger, to throw Dirt at Mankind. He who shews his Good-will to abuse an Individual, would traduce a whole Kingdom if he durst with Safety. I am confident a Christian will not do it to his greatest Enemy. Historians, who write the Story of Persons, if they are wise and honest Men, are not ashamed to refer to the Memoirs, or the Authorities they compile from, Good Authors al-  
ways



ways produce good Vouchers for what they write of other Persons. Witlings and Petty Scribblers, who are illiberal in their Principles, and imperfect in their Education, are ready to conceive that every one are of the same corrupt Affections with themselves, and imagine that a Collection of Calumny against such as they bear no Good-will to, will be a grateful Entertainment to the Public. But they should consider, that the Public will do with them as wise Men do with Tale-bearers, beware of them; for what they say of one, they will say of the Rest when they have Occasion. Such as join Prejudice with Ignorance, and Want of Education with Dishonesty, in writing an Account of Persons or Things, will be very easily detected, and universally held in Detestation. If Malice rule the Heart of a Writer, Falshood will guide his Pen, and Want of Judgment will expose him as a true Object of Ridicule. Such Writers are not even to be trusted with the History of the Devil, for they would either through Ignorance or Malice traduce his Character. *Defoe* has clearly proved, in writing the History of the Devil, how much ecclesiastical Writers have injured him. Bad as his Character is, it hath suffered prodigiously from the Ignorance and Prejudice of several who have written his Story. Priests have generally pretended a Warfare with him, and have very often traduced his Character: But none need think this strange, when they have served their God and Saviour in the same Manner; they have as often told Falshoods of the God of Truth, as of the Father of Lies.

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No Man should write another Man's History till he has given his Oath before a Judge, that he will tell the whole Truth, and nothing but the Truth. A certain Biographer took it into his Head, to be revenged upon one he had a mortal Hatred at, to write the History of his Life to the greatest Disadvantage; for that Purpose he made Choice of all the Reports of the Man's Enemies, for his common Place Book, and out of these attempted to form the Story of his Life. His Malice drove him on with Fury, his Vanity flattered him, and Ignorance hindered him to see what would be the Consequence. So gross were his Representations, and so improbable his Story, that the very Printers were afraid of an Action, for printing a Libel. This same Biographer was ashamed of it himself, and durst not avow it; and though he had complained of others for not signing their Writings, was himself guilty of the same Cowardice: And no Wonder, for his Conscience told him he had published Falshood.

The Gentleman whose Life he wrote had some Reason to be offended at him, suppose he had written a faithful History of his Life, for it would have been a Stain upon any Man's Life to have it described by such a Writer. There is one Thing which is very fortunate for such People as are publicly traduced by such Writers, that no People of any Character will believe them. Improbability is essentially interwoven with their whole Account of Facts; that they must have more than an ordinary Degree of Cre-



Credulity, that is able to believe them. There are some Places certainly infectious in a moral, as well as a physical Sense. This new Biographer's History smells rank of the Place of his Residence: The old Proverb still holds good; Evil Communication corrupts good Manners. One might have learned the Place of his Habitation by the Stile of his History.

There is one Qualification of an Historian, and that is good Manners. If this is not in an Author, it cannot be expected in his History: But it is essential to a good Writer. Without this Qualification, not only Rusticity, but Impertinency, will run through the Whole of his Performance. Without this, his Sentiment will be coarse and ungenerous; his Stile rude and unpolished. It has been alledged by some, if Men were never to converse with any other Creatures for a Number of Years, but a certain Kind of Beasts, they would insensibly fall into their Manners. Dean *Swift* has given us an Example of it, in Captain *Gulliver*, who, when he came Home from the *Houyhnhms*, had all the Manners and Customs of Horses; he would lie in the Stable with the Horses, and follow them as his Companions. And I make no Doubt, if a Man was for some Time to reside where Scandal and Calumny were constantly practised, that he would be disposed to write nothing but Scandal. I can assign no other Reason for the Manner of a certain Biographer's Writing, but that he has so thoroughly received the Temper of his Neighbours,

and Companions, that Slander has become natural to him.

I cannot but pity the Condition of such poor Animals, for they can scarce well be called Men, who are so much eaten up with their own perverse Humour, as to conceive, that throwing out Reflections against any Man will make him uneasy, when his Conscience is clear of Guilt. I should indeed be ready to suppose a Man guilty, that could not with Patience bear their Slander. There is a Magnanimity of Spirit in generous Souls, which causeth them to despise Reproach, and pity Reproachers. We see some Analogy of this in some Creatures. A Mastiff will not give himself any Trouble, tho' all the Curs in the Village should break out in yelping against him: He will pass on without taking any Notice of them. Suppose a thousand impertinent Scribblers should in the Form of a Biography, or History of a Man's Life, write ever so many false and invidious Aspersions, I should think the Person easily troubled, who would lose a Moment's Rest or Repose on the Occasion.

One who writes the History of a living Man, would do well to be very certain what he writes, or else be very far from the Place of his Nativity. Should a Story-writer affirm for Facts, what in three Days may be proved by moral Evidence to be gross Falshoods, it would no Doubt spoil the Sale of his History amongst honest Men. The Reverend Biographer has been the most unfortunate Man imaginable



ginable in the Choice of a Subject; for the Person whose Story he writes, was never so far *North* as to cross *Tay*, nor ever a whole Day *South* of *Tyne* in his Life, and was never the twentieth Part of that Way, either *East* or *West*. Besides in the very Place where he now resides, there are some Persons who never were one Half Year without seeing him, and all his Family, these twenty Years, which is much farther back than the holy Historian can trace his History. I am in Pain for this invidious Animal: What Answer can he give to God, to his Conscience, or honest Men, for such an Insult upon Truth and Sincerity? I dare say, if he would allow his Conscience to admonish him, he would never again enter his Pulpit, till he had repented most bitterly before the Almighty, for his Malice against one who never injured him.

There was, some Years ago, a great Out-cry in *Scotland*, against a Divine in that Church, for writing a Tragedy: The narrow-minded Part of the Clergy and Laity, were of Opinion he should have been cast out of the Church, and the Seceders affirmed he should have been given to the Devil. His whole Crime consisted in drawing out an old Story into the Form of a Tragedy, and adjusting it to the Rules of the Drama. — This was writing a History of some Persons Lives, and adorning the Subject with some fictitious Ornaments. This might be called a genteel Way of telling a Story. If this Divine deserved to be given to the Devil for writing

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ting a polite History of Lives founded in historical Truth, that all who read History may know; to whom shall our other Divine be given, who has written Falshoods without all Probability, and without the least Degree of Politeness or Decency. If it be true, what I once heard a Seceding Minister say of the Devil, in his Sermon, I am ready to think that Satan would be somewhat affronted to keep Company with our Biographer. That Preacher said, that when Satan wanted an Instrument, he never made Choice of a Blockhead, but one of the best Abilities. This was saying a good Deal for the Judgment of the Devil, and that he was possessed of more Understanding than all the associate Synod.

In a subsequent Performance, I intend to entertain the Town with something more agreeable. I purpose to give them a dramatic Performance, entitled, *A Divine metamorphos'd into a Pawnbroker; or, The Influence of keeping bad Company upon changing Men's Behaviour.*—In a second, I intend to shew the modern Practice of Persecution for Conscience's Sake; where the Causes of it are enquired into, and several Examples of it produced.

That History which I have mentioned above, is said to be carrying on with all Expedition, and is reported to be the most perfect Work of its Kind, because the Author is assisted by a Reverend Brother, eminent in excogitating that Kind of Story. But both of them are much to blame, in giving the  
 Glory



Glory of it to a certain Quaker: They have no Doubt done this out of the Abundance of their Humility and Self-denial.

In case that this History should not answer the Expectation of the Public, it will be ungenerous to impute all its Faults to the poor Quaker. — Mr N---o and Mr S---ds ought also to be responsible for its Imperfections. The last-mentioned Gentleman I know has also a Hand in that famous Performance. For this Reason I shall make honourable Mention of him, in a Work by itself, entitled the Wild Goose Chase, the Motto of which shall be, They gallop fast that De'ls and Lasses drive.

Seeing both these Gentlemen have forgot their religious Characters, and are now engaged in writing personal Abuse and Defamation, I shall endeavour to make them feel the Smart of Satyr, and make them better known in the World than ever they expected to be. Christianity itself does not forbid me to expose such as wound her in the House of her Friends. I imagine the Public will agree with me, that such Characters deserve to be exposed, who, without any just Offence, engage in the vilest Detraction. What can be more absurd and inconsistent, than to cry out against the Sins of the Times in the Pulpit, and at the same Time make large Additions to public Iniquity, in private Practice? I abhor a severe Thing with all my Soul, but cannot think it severe to apply the Test of Ridicule and Satyr to such unbecoming Practices. I should  
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be sorry to think that Mr *Dryden's* Maxim should hold good, That Priests of all Religions are the same: But from the Specimen given in Mr *N---o* and Mr *S---ds*, I am afraid that it is in general too true.

When once it becomes customary to traduce any Individual, the most insignificant Rakes in the Town will join in the Hue-and-cry against him; and no Wonder, when they have two Priests to lead them on devoutly in the Paths of Scandal.

I am in Pain for the poor Quaker, that he should have been led into such Company; for if he would read the second and fourth Articles of the solemn League and Covenant, he would see his own Sentence. As a Friend, I would advise him to get clear of such Company as soon as he can, and associate with none but such as are true Friends.

I shall, in fine, take some Notice of a Letter directed to Mr *Nimmo*, signed, *Ja. Murray*, which was printed along with the *Newcastle Chronicle*. That Letter expresth some severe and hard Things against Mr *Nimmo*, for which the Writer is to be blamed. He exposes Mr *Nimmo's* Ignorance and Bigotry with too much Acrimony, and represents him to the World much in the Character of a Methodist Preacher, ignorant of English Grammar, and Latin Participles, and almost of common Sincerity. It is I believe a Fact, that Mr *Nimmo* gave that Letter-writer some Provocation, in endeavouring to make the



the World believe, that he was the Author of a former printed Letter to Mr *Nimmo*, which he had no Concern in.—But he should have remembered, that it was below the Character of a sensible Man, to have taken any Notice of such a Writer, or his Performance. Besides, there were very few People of Understanding but had made the same Observations upon Mr *Nimmo's* Pamphlet before he had published his Letter.

I can certify Mr *Murray*, that Mr *Nimmo* has not yet digested *Crambe resocta*; for it has soured in his Stomach ever since, and has at last produced a Pamphlet, which is now printing, in the Printing-office in the *Middle-street, Newcastle upon Tyne*, as full of Corruption as it can contain. If Mr *Murray* is very easily vexed, he will find Abundance of Stench in that Abscess to offend him. He may truly blame himself for any Thing he may meet with from Mr *Nimmo*, and his Party; for the old Proverb is in his Case literally true, It is not easy to meddle with Dirt, and keep one's Fingers clean.

Mr *Murray* should have remembered, before he provoked Mr *Nimmo*, that there is no Credit to be had by meddling with illiberal Persons. A Man is even the worse of getting the better of such low-minded and ill-bred People.

I have some small Knowledge of both Mr *N—* and Mr *Murray*, and am absolutely sure Mr *N—* has used him ill; and in his Manuscript at the Press, has exceeded all the Degrees of Falshood and Scur-

Sensibility I ever knew; but between the two, Mr *Murray* is most to blame; for he should have known better than to provoke a Nest of Wasps, that have on several Occasions stung the Characters of the greatest Part of his Majesty's Subjects, with their venomous Tongues and Pens. As for me, I have nothing to fear from either of them, and let them do their Worst, I do not care.

Mr *Nimmo*, Mr *Murray*, and the Rev. Mr *Laing*, may all of them set upon me next if they please, but I give them fair Warning, that as long as I am alive, and am able to write, I shall make as free with their Writings as they deserve. They shall have good Fortune, if they both weary me and my Confederates.—When Mr *Nimmo*'s Pamphlet comes out, my Friends and ~~me~~ shall certainly do it Justice; for tho' I know already what is in it, from Beginning to End, I would not choose to quote a Paragraph of it till published, and even then would not defile my Pen with it, unless to shew its Ugliness. If Mr *Murray* takes the least Notice of that Impostume of Corruption, I shall have a very low Opinion of him. With the Assistance of some others, I have assumed the Office of *Martinus Scribblers*, who is now dead, and will not willingly suffer my Province to be invaded by others with Impunity.

I have assumed for my Motto, which I shall place in the Beginning of my next, *Nemo me impune laesescit.*

F I N I S.





